

The Latter-Day Saints.

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH

UNTO THE CHURCHES.—Rev. H. 7.

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UTAH—ITS GOVERNOR, SOCIETY, AND INSTITUTIONS.

(Extract of a Letter from the Hon. L. H. Read, Chief Justice of Utah.)

(From the Bath (U. S.) Advocate.)

Great Salt Lake City, Tuesday, June 23, 1853.

W. C. Rhodes—Dear Sir—On Monday morning (6th) I waited on his Excellency, Governor Young, exhibited to him my commission, and was by him duly sworn and installed as Chief Justice of Utah. I was received by Governor Young with marked courtesy and respect. He has taken pains to make my residence here agreeable. The Governor, in manners and conversation, is a polished gentleman. Very neat and tasty in dress, easy and pleasant in conversation, and I think a man of decided talent, and strong intellectual qualities. In person, he very strongly resembles our deceased fellow citizen, W. W. McCay. I have heard him address the people once on the subject of Man's Free Agency. He is a very excellent speaker. His gesture uncommonly graceful, articulation distinct, and speech pleasant. His voice resembles very much Judge Hiram Gray, of Elmira. I was extremely edified by his address and manner. The Governor is a first rate business man. As Civil Governor of the Territory, and Superintendent of Indian Affairs, we would naturally suppose he had as much to do as one man could well attend to; but in addition to those employments he is also President of the Church—a station which is no sinecure by any means. His private business is extensive; he owns several grist and saw mills, is extensively engaged in farming operations, all which he superintends personally. I have made

up my mind that no man has been more grossly misrepresented than Governor Young, and that he is a man who will reciprocate kindness and good intentions as heartily and as freely as any one—but if abused, or crowded hard, I think he may be found exceedingly hard to handle.

Salt Lake City is a wonder. It is not quite six years since the first pioneers entered this valley. There was not then one civilized inhabitant within five hundred miles, nor the least vestige of civilization or improvement. The people had nothing in the world, except what they brought with them in their wagons, across the plains, from the States. The soil is naturally hard and dry, and very little is produced without irrigation. For the first year or two, the settlers suffered very severely from want of provisions and proper shelter. They subsisted mainly upon roots, and were sometimes compelled to eat horses and dogs. At present, however, the people raise an abundance of all kinds of vegetables, and a large surplus of wheat and coarse grain, some of the finest beef I ever saw. The city is laid out in squares, and the whole number of acres in the corporate limits is not less than two thousand; each lot contains about one acre. Any person of good character and industrious habits can have a lot for a very small sum, provided he will settle on it and build a house. Every lot in the city can be irrigated without much expense or trouble.

The city proper contains about 7,000 permanent inhabitants. I have noticed a large number of very well built and comfortable dwelling-houses, and some excellent, well cultivated gardens. The public buildings already completed are convenient, well constructed, and present a very creditable outside appearance. The city and country are well provided with ingenious mechanics of every branch of trade.

The people all appear to be doing well. They are very industrious and orderly, and I see no reason why they cannot enjoy themselves as well as their fellow-citizens in any other part of the Union. I have attended church twice. The mode of worship is very like that of other denominations. The sermons I heard, were well delivered, and creditable. The music excellent, being vocal and instrumental. The house of worship is very commodious, and the congregation usually numbers about one thousand.

The principal men are New-Yorkers and New-Englanders, but a majority of Western New-Yorkers. I have got acquainted with most of them, and find them all courteous, kind, and gentlemanly. We have here a few Steuben people. Governor Young and his brothers, Phineas, John, Joseph, and Lorenzo, formerly resided in Tyrone, near Captain Sebring's. Their father settled there about 1819, and owned a farm there for some time. Phineas is a printer, and formerly worked in Bath, for our esteemed fellow-citizen, David Rumsey, deceased. John Barnard, formerly of Jasper, is here and doing well. I have also become acquainted with an aged lady, a Mrs. Cory, sister of John R. Stephens, of Hornellsville, and daughter of Mr. Uriah Stephens, late of Carnistoe.

I find also a large number from right around Steuben, Yates, Alleghany, Ontario, Tompkins, Chemung, and Livingston. These are all New-Yorkers still, and make my residence much more pleasant than it otherwise would be. We get together occasionally, and talk about "the old country" and old friends.

Nearly the whole population of Salt Lake City and Utah Territory are Mormons. I doubt whether more than two hundred *outsiders* can be found. The state of society is different from anything we have been accustomed to. All matters, or nearly so, pertaining to religious and domestic affairs, are regulated by the Church, controversies of every kind are settled by the Ecclesiastical Councils.

The plurality system, as it is called here, (or polygamy in fact) prevails extensively; but those who suppose that licentiousness or looseness of manners or morals prevails to any extent, are very much mistaken. The women are exceedingly modest and circumspect in their deportment. I have had the pleasure of an introduction to a number who are very sensible and agreeable, and I think, compare fully with the well-bred ladies of the States. They are from New York and New England, (those I am speaking of,) and differ in nothing from their sisters in the Eastern States. From all I can see and learn, there is less licentiousness and vulgarity in this city and territory than any other place of equal population in the United States. The men are jealous of all interference in their domestic affairs, and seduction and adultery, if discovered, are apt to be punished by death of the offender. Some cases of this kind have happened here. Truly your friend,
L. H. READ.

HISTORY OF JOSEPH SMITH.

(Continued from page 633.)

Wednesday, 3rd. Morning, attended our Hebrew lecture.

Afternoon, studied with Oliver Cowdery and Sylvester Smith. Received many visitors, and showed them the Records of Abraham. My father blessed three with a patriarchal blessing. President Alva Beeman handed in seventy of his Quorum, designed for another Seventy if God will.

Thursday, 4th. Attended school, and assisted in forming a class of twenty-two

members to read at three o'clock, P.M. The other twenty-three read at eleven o'clock. The first class recites at a quarter before ten, A.M., and the second a quarter before two, P.M. We have a great want of books, but are determined to do the best we can. May the Lord help us to obtain this language, that we may read the Scriptures in a language in which they were given.

Friday, 5th. Attended school, and assisted

ted the committee to make arrangements to supply the third and fourth classes with books; concluded to divide a Bible into several parts, for the benefit of said classes; continued my studies in the Hebrew; received several visitors, and attended various duties.

Saturday, 6th. Called the anointed together to receive the seal of all their blessings. The High Priests and Elders in the Council room as usual, the Seventy with the Twelve in the second room, and the Bishops in the third. I laboured with each of these Quorums for some time to bring them to the order which God had shown to me, which is as follows—the first part to be spent in solemn prayer before God, without any talking or confusion; and the conclusion with a sealing prayer by President Rigdon, when all the Quorums were to shout with one accord a solemn hosannah to God and the Lamb, with an Amen, Amen, and Amen; and then all take seats and lift up their hearts in silent prayer to God, and if any obtain a prophecy or vision, to rise and speak that all might be edified and rejoice together.

I had considerable trouble to get all the Quorums united in this order. I went from room to room repeatedly, and charged each separately, assuring them that it was according to the mind of God, yet, notwithstanding all my labour, while I was in the east room with the Bishops' Quorum I felt, by the Spirit, that something was wrong in the Quorum of Elders in the west room, and I immediately requested President O. Cowdery and Hyrum Smith, to go in and see what was the matter. The Quorum of Elders had not observed the order which I had given them, and were reminded of it by President Don Carlos Smith, and mildly requested to preserve order, and continue in prayer. Some of them replied that they had a teacher of their own, and did not wish to be troubled by others. This caused the Spirit of the Lord to withdraw; this interrupted the meeting, and this Quorum lost their blessing in a great measure.

The other Quorums were more careful, and the Quorum of the Seventy enjoys a great flow of the Holy Spirit. Many arose and spoke testifying that they were filled with the Holy Ghost, which was like fire in their bones, so that they could not hold their peace, but were constrained to cry

hosannah to God and the Lamb, and glory in the highest.

President William Smith, one of the Twelve, saw a vision of the Twelve, and seven in council together, in old England, and prophesied that a great work would be done by them in the old countries, and God was already beginning to work in the hearts of the people.

President Zebedee Coltrin, one of the Seven, saw a vision of the Lord's host. And others were filled with the Spirit, and spake with tongues and prophesied. This was a time of rejoicing long to be remembered. Praise the Lord.

Sunday, 7th. Attended meeting at the usual hour. The Quorums were seated according to their official standing in the Church. The Bishop of Zion and his Counsellors occupied the forenoon in confession and exhortation. The Bishop of Kirtland and his Counsellors occupied the stand in the afternoon. The discourses of these two Quorums were very interesting. A number of letters of commendation were presented and read, a vote was called, and all were received into the Church in Kirtland. Bread was broken and blessed, and while it was passing, President Rigdon commenced speaking from Acts ii., and continued about fifteen minutes. His reasoning was good. The wine was then blessed and passed, after which meeting dismissed.

At evening, met with the Presidency in the loft of the printing office, in company with the Presidency of the Seventy, to choose other Seventy also. Blessed one of the Zion brethren. Dismissed and retired.

Monday, 8th. Attended school at the usual hour.

In the afternoon, lectured in the upper room of the printing office, with some of the brethren. At evening, visited Mr. Seixas, in company with Presidents Rigdon and Cowdery. He conversed freely; is an interesting man. Elder Parriah, my scribe, received my journal again. His health is so much improved, that he thinks he will be able, with the blessing of God, to perform his duty.

Tuesday, 9th. Spent the day in studying the Hebrew language. Fine weather and sleighing. Evening at home.

Wednesday, 10th. At ten o'clock, met at the school room to read Hebrew.

Afternoon, read in the upper room of the printing office.

At four o'clock called at the school room in the Temple to make some arrangements concerning the classes. On my return, I was informed that brother Hyrum Smith had cut himself. I immediately repaired to his house, and found him badly wounded in his left arm; he had fallen on his axe, which caused a wound about four or five inches in length. Doctor Williams sewed it up and dressed it, and I feel to thank God that it is no worse, and I ask my heavenly Father in the name of Jesus Christ to heal my brother Hyrum, and bless my father's family, one and all, with peace and plenty, and eternal life.

Thursday, 11th. Attended school, and read Hebrew with the morning class.

Spent the afternoon in reading, and exhibiting the Egyptian records to those who called to see me, and heaven's blessings have attended me.

Friday, 12th. Spent the day in reading Hebrew, and attending to the duties of my family, and the duties of the Church.

I met in company with the several Quorums, in the school room in the Temple, at evening, to take into consideration the subject of ordination. I made some remarks upon the subject of our meeting, which were as follows:—that many are desiring to be ordained to the ministry, who are not called, consequently the Lord is displeased. Secondly, many already have been ordained, who ought not to hold official stations in the Church, because they dishonour themselves and the Church, and bring persecution swiftly upon us, in consequence of their zeal without knowledge. I requested the Quorums to take some measures to regulate the same. I proposed some resolutions, and remarked to the brethren, that the subject was now before them, and open for discussion.

The subject was discussed by Presidents S. Rigdon and O. Cowdery, and Elders Martin Harris, and others, and resolutions were drafted by my scribe, (who served as clerk on the occasion,) read, and rejected. It was then proposed that I should indite resolutions, which I did as follows:—

1st. Resolved—That no one be ordained to any office in the Church in this Stake of Zion, at Kirtland, without the unanimous voice of the several bodies that constitute this Quorum, who are appointed to do Church business in the name of said Church, viz.

The Presidency of the Church, and Council; the Twelve Apostles of the Lamb; the twelve High Counsellors of Kirtland; the twelve High Counsellors of Zion; the Bishop of Kirtland, and his Counsellors; the Bishop of Zion, and his Counsellors; the seven Presidents of the Seventies; until otherwise ordered by the said Quorum.

2nd. And further Resolved—That no one be ordained in the Branches of said Church abroad, unless they are recommended by the voice of the respective Branches of the Church, to which they belong, to a general Conference, appointed by the heads of the Church, and from that Conference receive their ordination. The foregoing resolutions were concurred in by the Presidents of the Seventies.

Saturday, 13th. Spent the day in reading Hebrew.

At noon I prepared a horse and sleigh for Professor Seixas to go to Hudson and see his family.

At one o'clock P.M., the Council of the Twelve Apostles met in the house of the Lord, and after prayer, and consultation upon the nature and expediency of the preceding resolutions, offered in Council on the 12th instant, it was unanimously agreed to offer the following amendment to the second resolution, (perfectly acquiescing in the first) viz.: that none be ordained to any office in the Branches to which they belong; but to be recommended to a General Conference appointed by these, or under the direction of those, who are designated in the Book of Doctrine and Covenants, as having authority to ordain and set in order all the officers of the Church abroad, and from that Conference receive their ordination.

THOMAS B. MARSH, Chairman.
ORSON HYDE, Secy.
Wm. E. McLELLAN, Clerk.

Sunday, 14th. Attended to the ordinance of Baptism before meeting.

At the usual hour attended meeting. The Presidents of the Seventy expressed their feelings on the occasion, and their faith in the Book of Mormon and the Revelations, also their entire confidence in all the Quorums that are organized in the Church of Latter-day Saints. A good time—the Spirit of God rested upon the congregation. Administered the Sacrament, and confirmed a number that had been baptized, and dismissed.

Monday, 15th. Attended school at the usual hour. Spent the afternoon in reading Hebrew.

and in receiving and waiting on visitors. On this day we commenced translating the Hebrew language, under the instruction of Professor Seixas; and he acknowledged that we were the most forward of any class he ever instructed in the same length of time.

Tuesday, 16th. Attended school at the usual hour. Resumed our translating, and made rapid progress. Mary called to see the house of the Lord, and the Egyptian manuscripts, and to visit me. Extremely cold weather, and fine sleighing.

Wednesday, 17th. Attended the school, and received translated with my class as usual. My soul delights in reading the word of the Lord in the original, and I am determined to pursue the study of the languages until I shall become master of them, if I am permitted to live long enough. At any rate, so long as I live, I am determined to make this my object, and with the blessing of God, I shall succeed to my satisfaction.

Elder Coe called to make some arrangements about the Egyptian manuscripts and records. He proposes to hire a room at John Johnston's Inn, and to exhibit them there from day to day, at certain hours, that some benefit may be derived from them. I complied with his request, and only observed that they must be managed with prudence and care, especially the manuscripts.

The High Council of Kirtland met in the house of the Lord at six o'clock, P.M., to discuss the subject of ordination, as laid before the Council on the 12th instant; and also the proposed amendment of the Twelve Apostles, of the 16th. After discussing the resolutions drawn by President Smith, (it was) voted unanimously that they should remain entire, and the proposed amendment of the Twelve Apostles be rejected.

Joseph O. W. Messenger, Clerk.

Thursday, 18th. Spent the day as usual in attending to my family concerns, receiving and waiting upon those who called, for instructions, and attending to my studies.

The High Council of Zion met in the upper room of the printing office at seven o'clock, P.M., to discuss the subject of ordination, as laid before them in the Council of the 12th instant, and also the amendment of the Twelve Apostles. After discussing the resolutions drawn up by the President, (it was) voted unanimously that they should remain entire, and

that we perfectly acquiesced in said resolutions without any alteration or amendment.

ELIAS HIGBEE, Clerk.

Friday, 19th. Attended with the translating class, and translated. Professor Smith handed me the names of a few whom he had selected from the first class, and requested us to meet together, this afternoon, and lecture, which we did, in the upper room of the printing office. The names are as follows:—President Bigdon, Oliver Cowdery, William W. Phelps, Bishop E. Partridge, Elders William E. McElini, Orson Hyde, Orson Pratt, Sylvester Smith, myself, and scribe. These, and Professor Seixas, to the latter one hour earlier in the following morning.

I conversed with Mr. Seixas, on the subject of religion, at my house this afternoon. He listened with attention, and appeared interested with my remarks. And I believe the Lord is striving with him by His Holy Spirit, and that he will eventually embrace the New and Everlasting Covenant, for he is a chosen vessel unto the Lord to do His people good; but I forbear, lest I get to prophesying upon his head.

This evening, President Bigdon and myself called at Mr. Seixas' lodgings, and conversed with him upon the subject of the school. Had a pleasant interview.

Saturday morning, the 20th. At home, attending to my domestic concerns.

At nine o'clock attended the school, and translated with the morning class. Spent the afternoon with my class in the printing office, and the evening at home.

Sunday, 21st. Spent the day at home in reading, meditation, and prayer. Reviewed my lesson in Hebrew. Some thirty or four persons were baptized, and the powers of darkness seem to be giving way on all sides. Many who have been enemies to the work of the Lord are beginning to inquire into the faith of the Latter-day Saints, and are friendly to the cause.

Monday, 22nd. Translated Hebrew with the first class, in the morning. Returned home and made out my returns to the county clerk, an eleven marriages which I had solemnized within three months. Wrote by express to the clerk of the Court of Common Pleas in Cuyahoga county, Ohio, and three by publication. Sent same to Chardon by Elijah Tuller. Baptized John O. Wagoner.

Spent the afternoon translating with my scribe, Elder W. Parrish, at his house.

At four o'clock, met Professor Seixas and the school committee at the printing office, to make some arrangements for the advancement of the several classes.

The Presidency of the Church met, and took into consideration the resolutions presented to the Twelve Apostles, (dated Feb. 13th,) the Presidents of the Seventies, the High Council of the Church for Zion and Kirtland. After due deliberation, it was unanimously agreed that the original resolutions be adopted without amendments.

OLIVER COWDERY, Clerk of Council.

The lower room of the Temple is now prepared for painting. Elder Brigham Young was obliged to leave the Hebrew class, and superintend the painting of lower room till finished.

This afternoon the sisters met to make the veil of the Temple. Father Smith presided over them, and gave them much good instruction. Closed by singing and prayer, which is customary at the commencement and close of all councils and meetings of the Church of Latter-day Saints, although not always mentioned in this record.

Tuesday, 23rd. Read and translated Hebrew.

This afternoon, the sisters met again at the Temple, to work on the veil.

Towards the close of the day, I met with the Presidency and many of the brethren in the house of the Lord, and made some remarks from the pulpit upon the rise and progress of the Church of Christ of Latter-day Saints, and pronounced a blessing upon the sisters, for their liberality in giving their services so cheerfully, to make the veil for the Lord's house! also upon the congregation; and dismissed.

Wednesday, 24. Attended to my studies as usual.

At evening, met the Quorums at the school room in the Temple, to take into consideration the propriety or impropriety of ordaining a large number of individuals who wish to be ordained to official stations in the Church. Each individual's name was presented, and the voice of the assembly called; and William Wightman, Charles Wightman, David Cluff, Truman Jackson, Reuben Barton, Daniel Miles, and Moses Dally, were received, and nineteen were rejected. Their ordina-

tions deferred until another time. Presidents Orson Hyde, Oliver Cowdery, and Sylvester Smith, were nominated and seconded to draft rules and regulations concerning licenses, and by vote of the assembly, passed unanimously.

Thomas Burdick chosen by nomination to officiate as clerk, to record licenses, and receive pay for his services accordingly. Also voted that the Twelve and Seventy see that the calls for preaching in the region round about Kirtland be attended to, and filled by judicious Elders of this Church.

Thursday, 25th. Attended to my studies as usual, and made some proficiency.

In the afternoon, I was called upon by Elder Rigdon to go and see his wife, who was very sick. I did so in company with my scribe. We prayed for her, and anointed her in the name of the Lord, and she began to recover from that very hour. Returned home and spent the evening.

Friday, 26th. Read Hebrew with the first class, in the morning.

Spent the afternoon in the printing office. Settled some misunderstanding between brother William Smith and Professor Seixas.

Saturday morning, 27th. Cold, and fine sleighing. I prepared my horse and sleigh for Mr. Seixas to ride to Hudson and visit his family, to return on Monday next. Attended with my class at the printing office, both in the forenoon and afternoon, and lectured, and translated Hebrew.

Sunday, 28th. This morning, two gentlemen, late from Scotland, called to see me, to make inquiry about the work of the Lord in these last days. They treated me with respect, and the interview was pleasing to me, and I presume interesting to them. They attended our meeting with me, and expressed a satisfaction at what they heard. They spoke of Irving, the oriental reformer, and his prophecies. After meeting, I returned home, and spent the after part of the day and evening in reading and translating the Hebrew.

Monday, 29th. Spent the day in studying as usual. A man called to see the house of the Lord, in company with another gentleman. On entering the door, they were politely invited, by the gentleman who had charge of the house, to take off their hats. One of them complied with the request unhesitatingly, while the other observed, that he would not take off his

hat, nor bow to "Jo Smith," but that he had made "Jo" bow to him at a certain time. He was immediately informed by Elder Morey, the keeper of the house, that his first business was to leave, for when a man imposed upon me, he was imposed upon himself. The man manifested much anger, but left the house. For this independence and resolution of Elder Morey, I respect him, and for the love he manifested towards me. And may Israel's God bless him, and give him an ascendancy over all his enemies.

This afternoon, Professor Seixas returned from Hudson, and brought a few more Bibles, and one grammar of his second edition. Weather warm, and sleighing failing fast.

Tuesday, March 1st, 1836. Attended school in the forenoon.

In the afternoon, at the printing office, and read and translated with my class until four o'clock. Returned home, and attended to my domestic concerns. We have yet fine sleighing, which is uncommon in this country, at this season of the year.

Wednesday, 2nd. Pursued my studies as usual.

At seven o'clock in the evening, the first class met, agreeable to the request of Mr. Seixas, at Elder Orson Hyde's, to spend one hour in translating. Returned at eight o'clock.

Thursday, 3rd. Attended to my studies in the Hebrew school. Some misunderstanding took place between Professor Seixas and some of the scholars, respecting the sale of Bibles. His feelings were much hurt, apparently. He made some remarks concerning it to each class. At noon he called on the school committee, with his feelings much depressed. We gave him all the satisfaction we could in righteousness, and his feelings were measurably allayed.

This evening the several Quorums met agreeable to adjournment, and were organized according to their official standing in the Church. I then arose, and made some remarks on the object of our meeting, as follows—

1st. To receive or reject certain resolutions that were drafted by a committee chosen for that purpose, at a preceding meeting, respecting licenses for Elders and other official members.

2nd. To sanction, by the united voice of the Quorums, certain resolutions respecting

ordaining members that have passed through each Quorum separately, without any alteration or amendment, excepting in the Quorum of the Twelve.

After singing and prayer, President Oliver Cowdery, chairman of the committee appointed on the 24th ultimo, to draft resolutions respecting licenses, arose and made report in behalf of the committee, which was read three times by the chairman. The third time he read the resolutions, he gave time and opportunity, after reading each article, for objections to be made, if any there were. No objections were raised, or alterations made, but an addition was made to the sixth article, extending the powers of chairman and clerk pro tem, to sign licenses, &c.

I then observed that these resolutions must needs pass through each Quorum separately, beginning at the Presidency, and consequently it must first be thrown into the hands of the President of the Deacons and his Council, as equal rights and privileges is my motto; and one man is as good as another, if he behaves as well; and that all men should be esteemed alike, without regard to distinctions of an official nature. The resolutions passed through the President of the Deacons and his Council by their unanimous voice.

It was then thrown before the Presidents of the several Quorums, and their Council, in the following order, and in the same manner as before: viz., the Teachers, Priests, Bishop of Kirtland, Bishop of Zion, Elders, High Priests, Seventy, High Council of Zion, High Council of Kirtland, the Twelve, and, lastly, into the hands of the Presidency of the Church, and *all* the Quorums, and received their unanimous sanction. The resolutions are as follows—

Whereas the records of the several Conferences, held by the Elders of the Church, and the ordination of many of the official members of the same, in many cases, have been imperfectly kept since its organization, to avoid ever after any inconvenience, difficulty, or injury, in consequence of such neglect, your committee recommend—

1st. That all licenses hereafter granted by these authorities assembled as a Quorum, or by general Conference held for the purpose of transacting the business of the Church, be recorded at full length by a clerk appointed for that purpose, in a book to be kept in this Branch of the Church, and

til it shall be thought advisable, by the heads of the Church, to order other books and appoint other clerks, to record licenses as above; and that said recording clerk be required to indorse a certificate under his own hand and signature, on the back of said licenses, specifying the time when, and place where, such license was recorded, and also a reference to the letter and page of the book containing the same.

2nd. That this Quorum appoint two persons to sign licenses given as aforesaid, one as chairman, and the other as clerk of Conference; and that it shall be the duty of said persons appointed to sign licenses as clerk of Conference immediately hereafter, to deliver the same into the hands of the recording clerk.

3rd. That all general Conferences abroad, give each individual whom they ordain, a certificate, signed by the chairman and clerk of said Conference, stating the time and place of such Conference, and the office to which the individual has been ordained; and that when such certificate has been forwarded to the person hereafter authorized to sign licenses as clerk of Conference, such person shall, together with chairman of Conference, immediately sign a license; and said clerk of Conference shall, after the same has been recorded, forward it to the proper person.

4th. That all official members in good standing and fellowship in the various Branches of this Church, be requested to forward their present licenses, accompanied by a certificate of their virtuous and faithful walk before the Lord, signed by the chairman and clerk of a general Conference, or by the clerk of the Branch of the Church in which such official member resides, by the advice and direction of such Church, to the clerk of Conference, whose duty it shall be to fill a new license, as directed in the third article; and that all licenses, signed, record-

ed, and indorsed, as specified in the first article, shall be considered good, and valid to all intents and purposes, in the business and spiritual affairs of this Church, as a religious society, or before any court of record of this or any other country, wherein preachers of the Gospel are entitled to special privileges, answering in all respects as an original record, without the necessity of referring to any other document.

5th. That the recording clerk be required to publish quarterly, in a paper published by some member or members of this Church, a list of the names of the several persons for whom he has recorded licenses within the last quarter.

6th. That this Quorum appoint two persons to sign as chairman and clerk of Conference, pro tem, licenses for the standing chairman and clerk, who shall be appointed as named in the second article, and also, to act in their absence, in signing other licenses, as specified in the foregoing article.

Presidents Joseph Smith, junior, was nominated as chairman, Frederick G. Williams, as clerk, and Sidney Rigdon as chairman pro tem, and Oliver Cowdery as clerk pro tem. Votes from the several Quorums called, in their order, and passed unanimously.

President Joseph Smith, junior, made some remarks upon the resolution offered to the Council on the 12th of February. Followed by President Thomas B. Marsh, who called a vote of his Quorum to ascertain whether they would repeal their amendment of the 18th of February. And nine of the Twelve voted in the affirmative, and three, viz., John F. Boynton, Lyman E. Johnson, and Orson Pratt, in the negative. And the original bill of the 12th of February was passed.

Dismissed by prayer, half-past nine o'clock.

OLIVER COWDERY, Clerk.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, OCTOBER 1, 1853.

HOME INTELLIGENCE—Sheffield Conference.—Sheffield, September 9th, Elder W. Glover writes. The Priesthood were actively engaged on Sundays in preaching the word, and in holding camp meetings in the open fields. A general good feeling pervaded the Conference. The Saints were increasing in faith, and in the gifts and blessings of the Spirit—speaking in tongues and prophesying in their assemblies. The sick were being healed by the power of God.

Reading Conference.—Newbury, September 10th, Elder W. G. Mills writes. The Priesthood, generally, especially the Travelling Elders, were actively exerting them-

selves in preaching the Gospel, and in warning the people, who, however, seemed to evince a lamentable indifference to the truths laid before them.

Truly, in many places the people seem as though a spirit of deep sleep was upon them. They have eyes but see not, ears but hear not, hearts but do not understand. It seems to require all the energies of the Priesthood, backed up by the inspirations of the Holy Ghost, and the judgments of the Almighty, to waken up even a few to realize the true position of the world. What an amount of time, labour, and means has been expended in publishing the everlasting Gospel in this dispensation, and yet few have listened, fewer have come to any understanding, and fewer still have treasured up the word of life, and sought to aid the great restitution of Israel. But will Satan ever triumph over this creation? Will the restitution be prevented? Will the purposes of Jehovah fail? Will the prophecies come to naught? No. There is a God in the heavens, whose attention is now directed to the world on which we dwell. He has set His hand to work, and there is none to say unto Him, "What doest thou?" If the inhabitants of the earth neglect the great salvation which His servants are now offering, how great will be the condemnation! God will wake such dreamers up by still more terrible judgments than they have yet seen, or heard of, and by more marvellous manifestations of His power than history records. And if these displays restore not men to a proper state of mind, they will be removed from the earth to give place to those who fear the Lord and work righteousness. But the way of the Priesthood and the Saints is clear—to do their duty in warning the people, and leave the event in the hands of the Almighty, who, in His own due time, will assert and effectually establish His right to speak and to be obeyed, from the river to the ends of the earth. May that good time come speedily.

FOREIGN INTELLIGENCE—*Malta*.—August 19th, Elder Thomas O'bray writes. The Saints were well, and rejoicing in the truth. It was intended to hold a Conference on the 12th of August.

THE SPIRITS.—The extracts from Judge Edmonds' statement concerning Spiritual Manifestations, will be perused with interest by our readers. This statement is the production of a cultivated mind, and shows how unauthorised spirits—spirits unconnected with the Priesthood, are interesting themselves in the affairs of men, and to what extent, in America, these spirits are gaining power over the intelligent, thinking, and educated portions of the community. The day of decision certainly approaches. The enemy is preparing the world for the contest. The Judge concludes that the manifestations are the operations of more than mortal intelligences, and are not "at irreconcilable variance with revelation." He also states that he is publishing a book on the subject.

SALVATION.

A SECOND DIALOGUE BETWEEN ELDER BROWNSON AND MR. WHITBY.

Elder B. Good morning, sir. How do you do to-day?

Mr. W. O! good morning, sir. How do you do? I hope you are well. I am happy to see you. Come, walk in and sit down. I have been expecting you, and wishing you would come. I have many things of which to ask you to-day, if you will be kind enough to inform me concerning them. Since you were here last

week, my mind has been much exercised respecting your principles. What I heard from you than, has appeared to me as near the truth as anything I ever heard before. If I had any prejudice against the Latter-day Saints, previous to my meeting with you, I think it is now well nigh gone. Still there are some things connected with your people, of which I wish to learn a little more. I had not opportunity last

week to name these things to you, as our time was short, and we seemed to occupy it so well with other conversation, that many questions which I wished to put to you, I really was obliged to postpone till a more favourable opportunity. But after dinner, I took my pipe, as I generally do, and sat in the corner, canvassing and weighing over what we had conversed upon, and other things which we had not. When I get my pipe, I reckon myself in my study, so I puzzled for full two hours over matters relating to your people. Finally, I thought I should have the privilege of seeing you again in a few days, when I could inquire of you more fully. Now you are here, for which I am glad. Would you first of all give me a brief description of the origin, progress, and present position of the Latter-day Saints, and of the organization and different officers of your Church?

Elder B. I will do so. About the year 1820, there was a great revival excitement among the religious societies in the town of Manchester, Ontario county, New York. This revival was kept up with spirit by a series of camp meetings, in which preachers and people of all denominations joined. A multitude of converts was the result. But as they began to attach themselves to this or that society, a scene of strife and confusion prevailed, which contrasted strangely with the professions and former demeanour of both priests and people. In this town lived a young man, then in his fifteenth year. His father's family clung to the Presbyterian faith, and four of them joined that body. This young man was deeply impressed during the above excitement. But the divisions and contentions of the religious societies puzzled him, and he reflected seriously upon their conduct, asking himself who, amidst all the strife, was right, and whom he must join. While in this anxious state, he one day opened his Bible, and read that golden counsel given by James—"If any of you lack wisdom, let him ask of God, that giveth unto all men liberally and upbraideth not, and it shall be given him."—i. 5. This precious passage came with great force to the mind of this young man. The teaching exactly suited his case. He was unlearned, he was ignorant, he lacked wisdom. The preachers all claimed to be right, though, at the same time, they differed, and strove with each other. It was therefore folly

to go to them to learn the truth. He wisely resolved to follow the advice of James, and "ask of God." Accordingly, this young man retired to a secluded spot, and kneeling down began to pray earnestly to the Almighty for guidance. The youth had scarcely done so, when he was suddenly seized by an invisible power, which rendered him speechless and helpless. Darkness seemed to hover around him. However, he exerted all his power to ask deliverance from the Lord, when a pillar of light, surpassing the brightness of the midday sun, appeared above the youth, and descended gradually till it fell upon him, and he felt released from his distressing bondage. When the light rested upon him, he saw two most glorious personages standing above him in the air. One spoke to him, pointing to the other, saying—"This is my beloved Son, hear him."

Mr. W. Then this young man actually saw and spoke to the Lord, and to his Son Jesus Christ!

Elder B. Yes. The young man asked the latter person, which of all the religious societies was right? In answer, the youth was informed that all were teaching incorrect doctrines, and that he must join none of the sects. To a certain extent this satisfied his mind. But on the evening of the 21st of September, 1823, he again prayed to the Lord for a manifestation from Him. While thus engaged, a light appeared in the room, which increased till it became brighter than noonday, when immediately a personage appeared at the bedside, standing in the air.

Mr. W. A second vision!

Elder B. Yes. The personage had on an exceedingly white robe. His person was very glorious, and his countenance like lightning. Around him shone a halo or light superior to that which filled the room. He said he was a messenger from God, and was named Nephi. He called the young man by name, and told him that God had a work for him to do, which should cause his name to be good and evil spoken of among all people, and that a book, written upon gold plates, and giving an account of the ancient inhabitants of America, was deposited in the earth, and with the book two stones in silver bows fastened to a breast-plate, which were called anciently the "Urim and Thummim," and by which God re-

vealed intelligence to His people. See Ex. xxviii. Lev. viii. 8. Deut. xxxiii. 8, 1 Sam. xxviii. 6, xxx. Exra ii. 63.

Mr. W. I recollect reading of the priests using the Urim and Thummim among the children of Israel.

Elder B. Just so. On these plates was engraven the fulness of the everlasting Gospel, as Jesus Christ taught it to the ancient inhabitants of America. These sacred things were not to be shown to any person, except by commandment from the Lord. The place where they were deposited was shown to the young man's mind in this vision. After giving many more instructions, the messenger withdrew. While the young man lay musing on what he had seen and heard, the same messenger appeared again to him, repeating the former instructions, and adding others. A second time the messenger withdrew. Before morning he appeared a third time, and repeating what he had before communicated, added still further instructions, cautioning the youth to beware and not be led astray. Whilst in the field the next day, the same messenger again stood before him, commanding him to go and tell his vision and the commandments he had received to his father. The youth obeyed, and his father told him that he must do as he was told by the angel, as it was of God. The young man accordingly went to the place where the records were deposited in a stone box, covered over by another stone, the middle part of the top of which was just visible above the ground. He raised the stone, and beheld the plates, the Urim and Thummim, and the breast-plate. He made an attempt to take them out, but the messenger again appeared to him and forbade him, telling him the time had not yet come, but it would be four years longer. He was commanded to go to the place once a year, until the time appointed, and was informed that the messenger would meet him there. This commandment the youth obeyed, and received instruction and intelligence each time.

Mr. W. Though he was young, he certainly underwent a considerable course of experience before he was entrusted with the commission of the work.

Elder B. Truly so. The magnitude, importance, and sacred character of the work to which he was chosen, required the simplicity and obedience of youth, combined with the soberness and

wisdom of maturity. Had an old man been chosen, he might have been too much indoctrinated with the opinions of the age, to readily obey the instructions of the heavenly messenger. Had not the youth been qualified for his great work, by a course of instruction and preparation, he might have been liable, in the lightness and thoughtlessness and inexperience of youth, to trifle with the sacred things committed to his charge.

Mr. W. Very true.

Elder B. On the 22nd of September, 1827, the angel placed the plates, the Urim and Thummim, and the breast-plate, in the youth's hands, charging him with the responsibility of their safe keeping. The plates were near eight inches long by seven wide, and a little thinner than ordinary tin. Engravings of the Egyptian hieroglyphic species filled both sides of the plates. They were bound together by three rings, at one edge, and were altogether about six inches thick. A part of the plates were sealed. The youth immediately prepared for their translation, which was done by means of the Urim and Thummim, as the language in which the plates were engraved was peculiar to the ancient inhabitants of America, and unknown to the present generation. About this time, he suffered much persecution, chiefly from religious persons, who had heard of his having visions, &c. He was compelled to flee for safety from Manchester, New York, to Pennsylvania. He continued to translate the record until he had finished those plates which were unsealed. All the plates were then delivered up again to the angel. After the translation, the Lord, by a heavenly messenger, showed the plates to three witnesses—Oliver Cowdery, David Whitmer, and Martin Harris. The youth also showed the plates, by commandment, to eight other persons—Christian Whitmer, Jacob Whitmer, Peter Whitmer, jun., John Whitmer, Hiram Page, Joseph Smith, sen., Hyrum Smith, and Samuel H. Smith. The testimony of these eleven witnesses precedes the translation, which is entitled the Book of Mormon, the first edition of which was published in 1830.

Mr. W. I have heard much concerning this Book of Mormon, and have always understood it to be of an apocryphal or a fabulous nature. Your history of it is certainly strange, but, to be candid, I

cannot say that it is any more improbable than many things which are contained in the Bible. It is not right to hastily condemn any thing that may appear strange, for it is truly said that "truth is strange—stranger than fiction." Could you give me a short description of the contents of this far-famed book?

Elder B. I know that many rumours and false statements are actively circulated concerning that book. Its true history I have just related. The book contains accounts of two separate and distinct races of people. The first were called Jaredites, and they emigrated from the tower of Babel. Being a righteous people, their language was not confounded, and they were led by the Lord over the ocean to the continent of America, where, occupying the northern portion principally, they became a numerous, powerful, civilized, and refined nation, and had Prophets living among them. But they finally degenerated and became corrupt, so much so that, after inhabiting the land about fifteen or sixteen centuries, the Lord utterly destroyed them. The records of this people were engraved on twenty-four gold plates which were found by the second race who peopled this continent. This last race consisted of two colonies. The first were descendants of Joseph, and left Jerusalem in the first year of the reign of Zedekiah, about six hundred years before Christ, being directed by the Lord. They travelled by the borders of the Red Sea, then struck for the ocean, crossed the Pacific, and landed in South America. This colony, in the early part of their career, became divided into two parties. One party were termed Nephites, and were a righteous and enlightened people. The other were termed Lamanites, and became a wicked and ignorant people. The second colony were composed partly of the tribe of Judah. This people left Jerusalem in the eleventh year of the reign of Zedekiah, when the Jews were being carried captive to Babylon. These emigrants landed in North America, and soon after removed to the northern parts of South America, where, about four centuries after, they were discovered by the Nephites, in a partial state of civilization. These two peoples amalgamated, and became one great and enlightened people. Prophets existed among them. Jesus Christ himself visited them, after his resurrection, healed their sick,

called twelve Apostles, and established his Church in the land, in partial fulfilment of what he said to the Jews—"Other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." John xiv, 16.

Mr. W. But he did not bring them, and make them of one fold with the Jews, having one shepherd. I have always understood that this passage related to the Gentiles.

Elder B. The Gentiles were not reckoned sheep then. Besides Jesus said, at another time, that he was "not sent but unto the lost sheep of the house of Israel." Matt. xv. 24. So he would not be likely to speak of ministering among the Gentiles. He went to the Nephites, and they heard his voice, and many followed after him. They will not be brought into one fold with the Jews, until all scattered Israel are gathered together, and "made one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." The union of the stick or record of Joseph—the Book of Mormon, with the stick or record of Judah—the Bible, will be instrumental in producing this grand and glorious effect. Ezek. xxxvii.

Mr. W. I certainly never saw so much apparent appropriateness and force in those prophecies before.

Elder B. Perhaps not. But to resume. The Nephites and Lamanites, after the visit of Jesus, ran well for a time. But they became corrupt, as years rolled on, and were often engaged in contention and bloodshed. Finally the Lamanites conquered and destroyed the Nephites, in the beginning of the fifth century after Christ. Their records were hid up in the earth by two of the last Nephite Prophets—Mormon and Moroni, in the hill where heaven directed the young man to go for the plates. The North American Indians are the descendants of the Lamanites, and what few of the Nephites mingled among them.

Mr. W. Well surely, that is a most interesting story. The record of half a world come to light! I must certainly read that book. How does it agree with the Bible doctrinally?

Elder B. Most admirably. Both books being written by inspiration of the

same Holy Spirit, they run of course in complete unison. The Book of Mormon does not coincide with modern apostate religions, which have the form but deny the power of godliness. That book, as may be expected, takes a bold and decided stand with the Bible, and fearlessly condemns all churches which are not backed up by the power and gifts and blessings of

the Holy Ghost as the Primitive Church was. On some vital points, which in the Bible appear ambiguous through mistranslation, interpolation, or perversion, the Book of Mormon speaks in the most plain and pointed language, so that none may misunderstand.

Mr. W. Indeed.

(To be concluded in our next.)

SPIRITUAL MANIFESTATIONS.

EXTRACTS FROM A STATEMENT BY JUDGE EDMONDS, OF NEW YORK.

(From the New York Herald, Aug. 7.)

It was in January, 1851, that my attention was first called to the subject of "Spiritual Intercourse." I was at the time withdrawn from general society; I was labouring under great depression of spirits. I was occupying all my leisure in reading on the subject of death, and man's existence afterward. I had, in the course of my life, read and heard from the pulpit so many contradictory and conflicting doctrines on the subject, that I hardly knew what to believe. I could not, if I would, believe what I did not understand; and was anxiously seeking to know, if after death we should again meet with those whom we had loved here, and under what circumstances. I was invited by a friend to witness the "Rochester Knockings." I complied, more to oblige her and to while away a tedious hour. I thought a good deal on what I witnessed, and I determined to investigate the matter, and find out what it was. If it was a deception, or a delusion, I thought that I could detect it. For about four months, I devoted at least two evenings in a week, and sometimes more, to witnessing the phenomenon in all its phases. I kept careful records of all I witnessed, and from time to time compared them with each other, to detect inconsistencies and contradictions. I read all I could lay my hands on on the subject, and especially all the professed "exposures of the humbug." I went from place to place, seeing different mediums, meeting with different parties of persons, often with persons whom I had never seen before, and sometimes where I was myself entirely unknown—sometimes in the dark, and sometimes in the light—often with inveterate unbelievers, and more frequently with zealous

believers. In fine, I availed myself of every opportunity that was afforded, thoroughly to sift the matter to the bottom. I was all this time an unbeliever, and tried the patience of believers sorely by my scepticism, my captiousness, and my obdurate refusal to yield my belief. I saw around me some who yielded a ready faith on one or two sittings only; others again, under the same circumstances, avowing a determined unbelief; and some who refused to witness it at all, and yet were confirmed unbelievers. I could not imitate either of these parties; and refused to yield unless upon most irrefragable testimony. At length the evidence came, and in such force that no sane man could withhold his faith.

Thus far, the question I was investigating was, whether what I saw was produced by mere mortal means, or by some invisible, unknown agency; in other words, whether it was a deception, an imposition, or, what it professed to be—the product of some unknown, unseen cause. To detail what I witnessed, would far exceed the limits of this communication; for my records of it for those four months alone fill, at least, one hundred and thirty closely written pages. I will, however, mention a few things, which will give a general idea of that which characterized interviews, now numbering several hundred. Most of them have occurred in the presence of others besides myself. I have preserved their names in my records; but do not give them to the world, because I do not desire to subject them to the obloquy which seems, most strangely, to be visited upon all who look into the matter with any other feeling than a resolute and obstinate incredulity; whatever the evi-

dence. But these considerations grow out of this fact—1st, that I have thus very many witnesses, whom I can invoke to establish the truth of my statements; and 2nd, that if I have been deluded, and have not seen and heard what I think I have, my delusion has been shared by many as shrewd, as intelligent, as honest, and as enlightened people, as are to be found anywhere among us.

My attention was first drawn to the intercourse by the rappings, then the most common, but now the most inconsiderable, mode of communing. Of course I was on the look out for deception, and at first relied upon my senses, and the conclusions which my reasons might draw from their evidence. But I was at a loss to tell how the mediums could cause what I witnessed under these circumstances—the mediums walking the length of a suite of parlours, forty or fifty feet, and the rappings being distinctly heard five or six feet behind them, the whole distance, backward and forward several times; being heard near the top of a mahogany door, above where the medium could reach, and as if struck hard with a fist; being heard on the bottom of a car when travelling on a railroad, and on the floor and the table, when seated at lunch, at an eating-house, by the side of the road; being heard at different parts of the room, sometimes several feet distant from the medium, and where she could not reach—sometimes on the table, and, immediately after, on the floor, and then at different parts of the table, in rapid succession, enabling us to feel the vibration, as well as hear the sounds; sometimes, when the hands and feet of the medium were both firmly and carefully held by some one of the party, and sometimes on a table when no one touched it.

After depending upon my senses, as to these various phases of the phenomenon, I invoked the aid of science, and with the assistance of an accomplished electrician and his machinery, and eight or ten intelligent, educated, shrewd persons, examined the matter. We pursued our inquiries many days, and established to our satisfaction two things—First, that the sounds were not produced by the agency of any person present or near us; and, second, that they were not forthcoming at our will and pleasure.

In the meantime, another feature attracted my attention, and that was “phy-

sical manifestations,” as they are termed. Thus, I have known a pine table with four legs, lifted bodily up from the floor, in the centre of a circle of six or eight persons, turned upside down, and laid upon its top at our feet, then lifted up over our heads, and put leaning against the back of the sofa on which we sat. I have known that same table to be tilted up on two legs, its top at an angle with the floor of forty-five degrees, when it neither fell over of itself, nor could any person present put it back on its four legs. I have seen a mahogany table, having only a centre leg, and with a lamp burning upon it, lifted from the floor at least a foot, in spite of the efforts of those present, and shaken backward and forward as one would shake a goblet in his hand, and the lamp retain its place, though its glass pendants rang again. I have seen the same table tipped up with the lamp upon it, so far that the lamp must have fallen off unless retained there by something else than its own gravity, yet it fell not, moved not. I have known a dinner bell taken from a high shelf in a closet, rung over the heads of four or five persons in that closet, then rung around the room over the heads of twelve or fifteen persons in the back parlour, and then borne through the folding doors to the farther end of the front parlour, and there dropped on the floor. I have frequently known persons pulled about with a force which it was impossible for them to resist, and, once, when all my own strength was added in vain to that of the one thus affected. I have known a mahogany chair thrown on its side and moved swiftly back and forth on the floor, no one touching it, through a room where there were at least a dozen people sitting, yet no one was touched, and it was repeatedly stopped within a few inches of me, when it was coming with a violence which, if not arrested, must have broken my legs.

This is not a tithe—nay! not a hundredth part of what I have witnessed of the same character, but it is enough to show the general nature of what was before me.

At the same time, I have heard from others, whose testimony would be credited in any human transaction, and which I could not permit myself to disregard, accounts of still more extraordinary transactions, for I have been by no means as much favoured in this respect as some.

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But now may I not ask if I overrate the importance of the subject of my inquiries? Scarcely more than four years have elapsed since the "Rochester Knockings" were first known among us. Then mediums could be counted by units, but now by thousands; then believers could be numbered by hundreds, now by tens of thousands. It is believed by the best informed that the whole number in the United States must be several hundred thousands, and that in this city and its vicinity there must be from twenty-five to thirty thousand. There are ten or twelve newspapers and periodicals devoted to the cause, and the Spiritual Library embraces more than one hundred different publications, some of which have

already attained a circulation of more than ten thousand copies. Besides the undistinguished multitude, there are many men of high standing and talent ranked among them—doctors, lawyers, and clergymen in great numbers, a Protestant bishop, the learned and reverend president of a college, judges of our higher courts, members of Congress, foreign ambassadors, and ex-members of the United States Senate.

That which has thus spread with such marvellous celerity, in spite of the ridicule which has deterred so many from an open avowal, that which has attracted the attention of so many of the best minds among us, cannot be unworthy of my investigation, or that of persons far wiser and more reliable than I am.

VARIETIES.

AN earthquake in Greece, on the 18th of August, destroyed the town of Thebes, and injured many others so much as to render them uninhabitable.

COLONEL FREMONT left Washington, August 23rd, to commence his exploration between the Mississippi and the Pacific, and especially in the Rocky Mountains and Sierra Nevada. He intends to go over the route which he proposed in 1848-1849, when he was stopped by the snows.

CHAUTAUQUE county, in the western part of the state of New York, is very much devastated by grasshoppers. They have devoured the pastures and meadows, so that no green thing remains. The oats have been destroyed by them, and the beans and turnips. They have lately attacked the corn, so that not a third of a crop can be expected. The same ravages have taken place in northern New York.—*New York Herald*, Aug. 30.

THE VAST INCREASE OF TRADE.—The value of our exports in 1852, reached the unexampled amount of £78,000,000; in 1842 they were only £47,000,000; and in 1832 they were 36,000,000. In the twenty years, therefore, they have more than doubled. In the first six months of the present year, our exports are nearly £10,000,000 in advance of 1852, and it is therefore a very moderate calculation to assume that the exports for 1853 will reach at least the remarkable amount of £93,000,000. Our imports have also been large.—*News of the World*, Aug. 11.

OUTLAWRY OF SEDUCERS.—Said a Russian noble, in vindication of his countrymen from the charge of abject servility to despotism—"The dagger is the Constitution of Russia." When an Emperor becomes an intolerable tyrant, he is killed in his own palace or anywhere that he may be found. So it is in Turkey, though there the Prime Minister is usually the sacrifice to public sentiment, while the Sultan saves his neck, but is forced to change in policy. So China is now undergoing what is equivalent to one of our Presidential Elections, though a rather more expensive and arduous struggle. All evils imply some sort of counteraction or remedy, since Human Nature does not submit to the Intolerable. In like manner, our laws generally denounce no penalty, or one very inadequate, for the flagrant crime of Seduction; so an unwritten law is making or has made itself. It is virtually settled, by a score of verdicts, running through the last twenty years, that a seducer may be killed with impunity by his victim, or even by her brother or husband. He is a wild beast, whom any one whom he has specially injured, may shoot or stab with impunity. We do not here approve or condemn this chapter of Lynch law—we simply state the fact of its existence.—*New York Tribune*, June 21.